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The Lilies of the Field

By NONA L. BROOKS

WHY do we give so much anxious care to our every-day needs? Jesus asks this question in the Sermon on the Mount. We are over zealous as to what we should eat and what we should wear, and too much occupied in carrying on the details of the daily necessities. Jesus tells us to consider the lilies of the field in all their glory. There is a strong contrast between Solomon in all his human magnificence and the glory of the lilies beside the way. Let us not misconstrue the meaning of these words, "They toil not, neither do they spin." The lilies are not over anxious; they fulfill their mission by co-operating with the Law. All creation is active, even the lilies in their quiet way are giving and taking, expressing in their own way. Activity is one of the great laws of God. Work is one of God's blessings to men.

We hear much about over-work. It is not work, but our attitude toward work that harms us. Our work will disagree with us, if we disagree with it. It is all in our mental attitude. Our relation to everything is determined from within.

We are likely to take a saying out of its setting, and hence we lose the meaning of it in relation to life. Jesus' sayings and his life are one; they are never separated. He would never teach us not to be active, for work in its true nature was understood by him. "My Father works and I work," says this Master of men. He knew that the biggest thing that can come to a man is to be able to work in the joy of conscious power toward fuller unfoldment. The man who loves his work, does it well. Love and serve, just where you are, and you will be ready for the place of more responsibility, higher up. Let us not look beyond and forget to do completely the work in the place where we are. Forget the future. Live in the present.

There was a time in my life when I felt that I must get out of teaching. I felt another call. I seemed to be prepared for something else. But the way did not open. I lived in the present, throwing myself into the work of teaching with renewed vigor, in fact with all my might. I worked, and trusted quietly, saying, "The Law will unfold you into your rightful place from where you are. Work from within by faith that the Law is perfect." Before the end of the year, I found myself loving my teaching; I wanted to teach forever. In June I began this work—the work that had seemed so far off. The Great Law calls us out to our highest and our best. If we serve where we are, Spirit will take care of the next step.

Fear, anxiety, worry, prevent our giving of our

best to the situation in hand; consequently we are not unfolding to the next work—the work higher up. Jesus asked us why we toil, why we are so anxious, why we do not live simply, freely, beautifully, serving and living to our best where we are. The lesson of the lilies is one of freedom, Express without sense of limitation. Jesus touched life at every point. He knew that the Father supplied every need, if we give our best.

Jesus had the keenest appreciation of all the worthwhile phases of life; he was not an esthete. He never denied the beautiful things of life. In fact his teaching was of joy and beauty, life and love, for of these is the Kingdom of Heaven. He showed us how to be truly rich and joyous, how to meet every problem according to the great Law of Divine Unfoldment, growing as does the lily, with great beauty.

In the quiet home at Bethany where Jesus was often a member of the family group, he expressed himself in language which had much the same import as his saying concerning the lilies of the field. Martha was evidently a housekeeper who was most anxious about the small details. Jesus advised her against this in his answer to her when she spoke to him about her burden. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her."

We miss the mark by not leading the simple life. The lilies did not forget to grow or be beautiful. They fulfilled their mission by co-operation with the Law of Life. Truly there is but one thing needful. "Seek ye first the Kingdom of God and His righteousness,"—the Kingdom of Life, Power, Beauty. That we realize our heritage of riches in the Kingdom is "the one thing needful" in your life and mine—that we be hearers and doers of the word. Let us not stand still, but let us go forth in the powerful consciousness of the "one thing needful." Martha forgot it in her sweeping, dusting and baking. But the truth is that we can do all these things in the mighty consciousness of the Kingdom within us. Let us live simply, but joyfully and freely, by eliminating the unessentials and attending with integrity of purpose to the first things. Put the first things first and there will be time to live truly. We lose time wandering into far places when the path of rightness is clear.

There is a great story of unfoldment in the lily's life. We take the lily bulb in our hands, recognizing

that the God-Life wrapped in this little bulb is ready to come forth. The Substance of God is there; the image of the perfect lily is idea in God-Mind. The Divine Urge of life is impelling the image to take form in the visible. The bulb, the blade, the growing plant, the exquisite blossom—belong in the process of fulfillment. The lily co-operates with its environment and receives from its environment—the air, the sun, the rain. Perfect co-operation, then, is the reason for the lily's unfoldment. It gives back to God and to the world, its beauty and fragrance. This is the lily's part in the great plan. God's intention for it is that the flower should bless and cheer the world with its beauty.

The analogy between man and the lily can be truthfully drawn. Man is image in God-Mind; Divine Love brings him forth and places within him a great urge to grow true to the image in God-Mind. As we give, so shall we receive. As we co-operate, so shall we receive. The lily uses the air, the sunshine and the rain. Let us use the gifts of life, and grow as the lily does.

Our goal is true Sonship. As Sons of God our inherencies are glorious. Radiant creatures are the Sons of God! Theirs is the joy of blessing, healing, uplifting, of co-operating with an infinite environment of God and God in action. "Consider the lilies, indeed! Consider every God-Expression! Each radiates God's high intent for his creation—perfection. The Law of Life is perfect; let us co-operate with it at every point.

The Scientific Side of the Truth Message

Notes from Mr. Edgerton's Evening Address

"In the beginning was the word, and the word was with God, and the Word was God."

There has been, hitherto, a division between science and religion, a sharp distinction between secular life and religious life. In the truer thought all such division disappears.

Some are prone to condemn that which is not spiritual, but there is nothing unspiritual except error thought.

When there is seeming conflict between science and religion, there is something wrong with science, or religion, or both.

I give my tribute to science. God bless the men who have devoted their lives to science. God bless their inventions and discoveries. Just as the world has made wonderful scientific progress in the last century, so will it make spiritual progress in this century.

The monist formula: *Matter to itself is Mind. Mind as it expresses itself to another is matter.*

Matter must be Mind in order to be conscious of itself. If it is not conscious of itself it is nothing. That which can conceive of a thing is Mind.

Mind as it expresses itself to another is matter. Spirit clothes itself with a veil. Soul is never seen.

One Mind, One Life differentiates into all the varieties of life.

There is Intelligence in every cell. Only Intelligence can organize and carry on life processes. Note this in the healing of a cut: The blood congeals, it forms a protection while new tissue is constructed. The new cells arrange themselves accord-

ing to the pattern that was formerly in the gap. Every step of the process is intelligent. Mind is the only intelligent agent. All growth is mental.

Looking at this truth from another angle we see that no two human beings are alike. Each one changes continually in the process of growth; we are constantly eliminating the old and putting on the new. How do we keep our identity? Mind does it. The body is like a stream, constantly flowing, moving, yet it is the same in appearance.

Wherever we find life we find intelligence. There is movement; there is choice; there is growth. As organisms grow higher, specialization increases.

An acorn drops into the soil. It decays except the germ, but this germ has the potency of the oak. Man is like that—within him is the image of God.

"God divided Man into men that they might know and help one another."

Truth is consistent with itself. It is not we alone who pray; every form of life that has needs prays, and every prayer is answered; the answer is its adaptation to environment, and hence its survival and growth. One Intelligence is at work every where.

God is a practical Being. I had often wondered why I could not remember before I was born; why I could not follow the lives of those who had gone; why I could not know this and that. It has been a great comfort to remind myself that if I knew what was going on in my body all the time, I should not have room for anything else. So with the other things; it would not be practical in that it would interfere with the fulfilling of the Law at my present stage of development. God gives very form of life all it needs to know to function in its place.

Jesus was the most practical of men. He knew that the truly scientific and the spiritual are one, and that they move together.

Today there are Coueism, Applied Psychology, Mental Science, Christian Science—spiritual tides rising in the thought of man. I say, "God speed them all. May they mount higher and higher, until the whole earth is swept by them!"

This is the second coming of Christ. Let us be big enough to see the Spirit in all these spiritual movements.

"He drew a circle and shut me out,
Called me heretic, a thing to flout.
But Love and I had the wit to win,
We drew a circle and took him in."

As to the method this allegory expresses it well:

After Jesus had finished his work in the world and had returned to the heavenly realms, he was walking with the angel Gabriel, telling him the story of his earth life and the truth to which he had dedicated his life.

After listening to the story, Gabriel asked, "What method did you leave for carrying on the work you have begun? Did you write a book? Did you leave no plan for the continuance of such a wonderful work?"

"No," replied Jesus, thoughtfully, "I just told Peter and James and John. I'm counting on them. I have no other method."

Each one of you who hears the Christ-message is a Peter or a James or a John. *He is counting on you.*

An Allegory

By WM. Q. JUDGE

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done; now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth," He replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"An then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth," said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary; both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart centre of pure impersonal force?"

The pupil sighed, for it was a sore question.

—*The Path.*

Mind

By CHILTON LATHAM

What is the mind? That with which we do our thinking—you will say; and thinking consists largely in forming images, in making pictures, or, as we often put it, in using the imagination. When children play they arrange chairs in a row and call them a train; or they dress up in Daddy's coat and Mother's skirt and keep house, holding grand dinner parties with their dolls for guests, making ceremonious calls, and doing many other things that pertain to grown-up life. This is a right use of the imagination, and these living pictures are more valuable than the imitation ones of the movie screens, for they are unfolding the child-mind along the lines of God-Mind.

It is by use of the imagination that God created the world. God is sometimes called the Supreme

Artist, because he first pictured the universe within his own marvelous Mind, as an artist first conceives a picture within his mind or as children create their play-worlds. Just as Tommy says, "Now I am Daddy," so God says, "I express as man" or "I express as a tree;" and immediately God does express as man, or as a tree.

But you say, "Tommy is not a really-truly Daddy." No, he is not; and in the same sense the man that we see is not the really-truly man. He is idea and exists in God-Mind eternally; he is a man in God's image. And everything in the world exists in God's imagination or as idea in God-Mind. The world is God's picture, God's image; and because it is an image, if we look hard enough we shall see right through men and trees and flowers and find God behind them all, just as we see Tommy and Mary behind the play-Daddy and play-Mother that they are picturing in their little minds. And finding God is about the best thing that we can find, isn't it? So when we see all these images, in the world, some of them pretty, some not so pretty to us, let us remember to seek the Thinker behind the thought, the Artist behind the picture, the Image-builder behind the image, the Creator behind the creation.

The Truth of Jesus Christ

By PHILLIPS BROOKS

"And what and who is Jesus Christ? In reverence and humility let us give our answer. He is the meeting of the Divine and human—the presence of God in humanity, the perfection of humanity in God; the Divine made human, the human shown to be capable of union with the Divine; the utterance, therefore, of the nearness and the love of God, and of the possibilities of man.

Once in the ages came the wondrous life, once in the stretch of history the face of Jesus shone in Palestine, and his feet left their blessed impression upon earth; but what that life made manifest had been forever true. Its truth was timeless, the truth of all eternity. The love of God, the possibility of man—these two which made the Christhood—these two, not *two but one*, had been the element in which all life was lived, all knowledge known, all growth attained. Oh, how little men have made of it, and how great it is! Around all life which ever has been lived there has been poured forever the life of the loving Deity and the ideal humanity.

It is because God has *been* always, and been always good, and because man has been always the *son* of God, capable in the very substance of his nature of likeness to and union with his Father—it is because of this that nobleness has never died, that Truth has been sought and found, that struggle and hope have always sprung anew, and that the life of man has always reached to larger and to larger things.

This is the truth of Christ: "In him was life and the life was the light of men." This is the truth of man's redemption. As any man, or any institution feels and claims around its life, as the elements in which it is to live, the sympathy of God and the perfectibility of man, that man or institution is redeemed; its fetters and restraints give way, it goes forward to whatever growth and glory it is in the line of its being to attain."

Healing Department

"THY SINS BE FORGIVEN THEE; GO IN PEACE"

In God there is no disease at all. But in man's conception of life there seem to be many conditions and diseases.

If we but touch the hem of the Christ-Consciousness it will reveal the nothingness of our ignorance. Though we may have been bound from birth with some delusion of the mental, we may now be freed by the knowledge of the truth of God's life in man.

There is nothing incurable known to the one who sees the truth of the Divine in man.

One who has suffered may say—"I have tried almost every remedy in the world. I have spent a fortune wandering about seeking health, without avail."

Try knowing that in God's perfect life is your perfect life, and in it is no disease to heal, no material law to fear.

That which is called material body is the expression of God's life.

Thousands are healed by coming into the Christ-Consciousness and knowledge of one Substance, perfect, pure, forever, present.

Remember Jesus said, "Woman, thy faith hath saved thee, go in peace." It is absolute faith in the law of God, that delivers us from the belief of suffering.

DIRECTIONS FOR HEALING

When striving to heal any condition, turn with absolute faith to God. *Believe* that *God is* and is a rewarder of them that seek him. Sometimes it is difficult to believe in an Invisible Power. It may be a great test in any crisis one is called upon to pass through. This is the time to say with all your heart and mind, Lord I believe.

It is the faith and trust in God that opens the door and makes room for the Spirit to do its work.

Bring your problem to the Spirit of Life. Give no place to so-called mortal law. Persist in controlling weak thoughts, and healing is accomplished.

Center your attention upon *God's perfect life, omnipresent*, give no place to anything negative or opposite to God.

Be willing to give God as much opportunity to heal you as you have given physicians and remedies. Do not seek other climates for the health of God, that exists in every climate.

Repeat once in every fifteen minutes as you would take a medicine from a physician: *God is my strength and power, he healeth all my diseases.*

HEALING STATEMENTS

"Lord I believe, help thou mine unbelief."

Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."

My health is established in God.

I acknowledge God's power to heal me of any belief or opinion of sin or sickness.

"They that wait on the Lord shall renew their strength."

"Go thy way, and as thou hast believed, so be it done unto thee."

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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IN GOD WE TRUST

The Men's Club Dinner for Mr. Edgerton

On the evening of the eighth of June at six o'clock a group of nearly a hundred men gathered at the First Divine Science Church of Denver to meet Mr. James A. Edgerton, president of the International New Thought Alliance, who was passing through Denver on his return to Washington, after a trans-continental journey. There are many fine things one might say about this happy event, but best of all was the note of comradeship in a great cause that was sounded in every way.

Mr. John E. Nelson, the president of the Men's Club of the Church, struck this note in his introduction of the speaker, Mr. Edgerton. "We, the members of the Men's Club of the Divine Science Church, have come together in the Spirit of the Fatherhood of God and the brotherhood of man, to welcome a brother who is leading a movement that is organized to further the practice of the Fatherhood of God and the brotherhood of man among men."

Mr. Edgerton seemed impressed with the goodly gathering of men. His message was an extremely vital one, in that it dealt with the Christ Principle in its application to the business man's daily life, his subject being, "Christ Methods in Business and Politics." Mr. Edgerton began by saying that he himself is a business man. "I am a business man; I sell things some times. A business man cannot be negative," continued the speaker. "We sell more than our goods. We must put our best into any sale—our conviction that the goods are worth while. Right wins out everywhere."

The Christ Principles work everywhere and succeed everywhere. Mr. Edgerton cited numerous cases to prove this point. His testimony was irrefutable. Jesus worked always from a positive point of view. He gave us the Golden Rule in the positive. His was the affirmative voice.

Mr. Nash, a small manufacturer in Cincinnati, visioned a business in which the Golden Rule would be the basis. He was discouraged by his associates, but undaunted by negative forebodings, launched his scheme. In 1919 he was the smallest tailoring manufacturer in America. Today his plant fills one of the large buildings in Cincinnati. This building was rendered unavailable by the Volstead act, and was taken by Mr. Nash. His industry has spread beyond these confines at present. The whole story

reads like a fairy tale. Mr. Nash saw that he who talks the Golden Rule must practice it in his own industry. Hence he began practicalizing these mighty words. Those who assured this manufacturer that he could not compete with other manufacturers on his basis, have watched him not only double wages in his plant, but treble them. His men refuse to take part in labor strikes. Their attitude is one of helpfulness, if difficulties arise in the industrial field. They put their shoulders to the wheel. The business has doubled every year since 1919. Six thousand garments was the average output; now there is an output of over a million. During a financial depression, the employees of the Nash factory met, and voted to reduce their own wages. At one time there was a cashier employed here who had the old idea of business—getting while getting was good. He ran off with the payroll. The body of employees met and raised a sum of money for the family, and voted to put the wife in the husband's place on the payroll. Men whose lives are lived according to the Golden Rule are not professing religion; they are living it.

Mr. Edgerton cited the case of Mr. Ford. He and his son Edson were walking through the plant one day. A workman looking up, seemed to resent the son's presence there. A frown passed over his face, and in his anger, he almost broke a machine. Mr. Ford noticed this incident, but said nothing. He meditated on the expression in that laborer's face. A meeting of the board of directors was called, and Mr. Ford found that this discontented man was drawing a wage of \$2.20 per day. He also found after computation on the part of his accountants that the wages could be raised to \$4.20 per day. One of his board prophecied the smashing of the business with this increase. Mr. Ford's answer was, "We will make the wage \$5 dollars, and smash it." We all know the outcome in the Ford plant.

Mr. Ford and Mr. Nash increased wages, improved quality of goods, decreased prices and have been the most phenomenally successful of any men in their lines. What is the answer? One that is well worth our while heeding. The Christ principles were adopted and applied. The Golden Rule was put into practice. Success has been the result in every case.

In all cases of business success cited, there is a factor common to all cases. It is service. Mr. E. M. Statler, who is one of the most successful hotel men of the country, has exemplified this in his business career. He began with eating houses and made his aim, "Better food—better service." The one thing emphasized in his business was service. "The guest is always right," is the striking sentence that he emphasized in all his dealings.

The employer must get the thought that he is a boss, out of his head. He should think of himself as a trustee. If the heads of corporations held the ideal of trusteeship, capital and labor would meet on a better basis. From the standpoint of equal rights men are not their brothers' keepers.

The great hope for the world is a spiritual democracy in which he who is greatest of all is he who serves most and best. Let us appeal to the Divine in men, and the Divine will answer. Truly the Christ principle works at all times and in all places.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

MT. SINAI AND THE TEN WORDS

(Exodus, Chapters 20-23, the Book of the Covenant.)

Lesson XV

Moses and his unorganized band of Israelites just out of slavery, have now reached the plains before Mt. Sinai. Moses, because of his remarkable initiative, was a natural leader, also a trained leader because of his education as an Egyptian prince; because he belonged to the family of Pharaoh he also had access to that esoteric religious knowledge, held too sacred to be divulged to the common people; but more profound was the religious training in the solitudes of Midian, where he became deeply conscious of the "*I am that I am*." Moses, consecrated to a life purpose that had been strengthening from youth to maturity, was ready at last to carry to fulfillment that life purpose—the deliverance of his people from bondage, and their establishment as a nation in a country long promised their forefathers.

And the people, recently emerged from servitude, were stifled intellectually and morally, repressed, timid, easily discouraged, complaining, undisciplined, and wholly unorganized; a people, while holding traditions of the God who had appeared to their fathers, had become familiar with the worship and imposing ceremonies of the Egyptian deities; a people in sore need of instruction and wise leadership.

Moses, relying on Jehovah's promise, "Certainly, I will be with thee," is ready to meet the demand. Mt. Sinai, also called Horeb, is chosen as a fitting place to lay the foundations of the moral and spiritual code adequate to their needs.

The traditional Mt. Sinai, is in southwestern Arabia, but "with remarkable unity all the early evidence points to one of the southwestern spurs of Mt. Seir (in Edom, on the border of the Midian desert) as the sacred mountain of Jehovah." This was very probably the sacred mountain of the Midianites with which Moses was already familiar, in the vicinity of which Jehovah had made himself known to him in the *burning bush*, the mountain to which he was to bring the people after their deliverance. It is to be borne in mind that Jehovah was the tribal God of the Kenites, the tribe of Moses' father-in-law, and that forty years' association with this venerable patriarch had its influence on the bent of Moses' religious life. It was quite natural that Mt. Sinai should be chosen as a center of worship for the Israelites and that Moses should employ the well established Semitic institution of the *covenant* to seal the bond between Jehovah and the Israelites.

THE COVENANT

The covenant was the strongest bond that could bind men or tribes, or even deities and tribes. "The ancient Semites conceived their deities as dwelling in certain definite abodes and capable of entering into solemn covenants with men and tribes. This prevalent Semitic conception clearly underlies the Hebrew tradition of the covenant at Sinai."

On an appointed day the people gathered at the base of Sinai which was enveloped in fiery clouds,

whence issued lightning darts and muttering thunders. This awe inspiring scene would make a profound impression upon this primitive people accustomed to the rainless desert. The scene of the fiery, quaking mountain no doubt reflected the concept of the people. To them Jehovah was a fearsome Being, the disobedience of whose laws brought disaster and death; a God to be appeased and cajoled out of certain punitive intentions; a God whose favor was to be courted, or bought with promises.

As they approached the mountain, the record says that the people feared so exceedingly that they requested Moses to speak with Jehovah for them. So "Moses rose early in the morning and went up to Mt. Sinai, as Jehovah had commanded him, and took in his hand two stone tablets. And Moses stood with him there and called on the name of Jehovah." And Jehovah said, "Behold I make a covenant. Observe that which I command thee this day. . . ." Then Jehovah said, "Write these words, for in accordance with these words have I made a covenant with thee and Israel. . . ." And he wrote upon the tablets the words of the covenant, the ten words. Then Moses came and called for the elders of the people and set before them all these words which Jehovah had commanded him. And all the people came together and said, "All that Jehovah hath spoken we will do." (Translation taken from Kent.)

Ten clearly defined decalogues are found in Ex. 20-23 and the parallel passages in Deut. 5,—ten simple commands that, in their original form could be easily grasped and remembered.

The brief original form in substance was:

1. Thou shalt have no other gods.
2. Thou shalt not make any graven images.
3. Thou shalt not take the name of Jehovah thy God in vain.
4. Remember the Sabbath day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

These commandments are the heart of the Book of the Covenant, the remaining content being an enlargement, or application of them. "I believe that the explanatory matter was added, in both editions of the Ten Commandments, at a later date; it was only the essential principles that were probably Mosaic." (Abbott.)

(It might be added here, that although in the forty days' absence of Moses on Mt. Sinai it seems very plausible that the people, weary of his absence, should revert to the worship of the golden calf to which they had grown accustomed in Egypt, but this also is thought to have been introduced by later priest or prophet in denunciation of the worship of the golden calf in the later days of Israel's backsliding. This story is given only in the later priest-

ly account, *not* in the earliest accounts—the Judean and the Northern accounts.)

In framing the Decalogue, Moses did a far-reaching piece of work for the world. Though other men—and they were probably few at that time—may have glimpsed these principles, it was Moses who grasped them clearly and gave them definite form so that the people could comprehend them and apply them.

“In this undisciplined group, debased by slavery, Moses dared found a civilization which would be dynamic forever. To make it dynamic forever, it must be rooted in the knowledge of the One, Only, Universal All-in-All. Unless it were so rooted it would not possess the principle of never-dying development. The heroic accomplishment was the fixing of a basis for individual and collective action which could never be outgrown.” (King.)

The underlying principles of the decalogue is the authority of God, and that this authority operates through great moral laws which shape the conduct of the individual and the nation. “These laws men neither make nor unmake, mend nor modify. They are eternal, absolute, immutable.” Man may know these eternal laws, and if he places himself at one with them, he finds himself carried on and on in new and higher experiences, increasing power, richer and fuller life; but if he puts himself at cross-purposes with them, he experiences chaos, disorder, discord, distress, disease. Divine laws have their rise in Divine Mind and are life-giving, life-moulding in their action. No doubt this fact has been conducive to erroneous concepts of God all along the way of man’s religious experiences. “From eternity to eternity” God acts through immutable law. Conforming to law, man experiences the good. This he has looked upon as *the favor of God*; disaster, following non-conformity to law, he has accepted as the disfavor or wrath of God, hence in the Old Testament God is often described as angry, beating his enemies into dust, hurling fiery darts at the wicked, and doing the many other furious things that indicate an enraged deity.

Moses presented these great outlines in negative form (except one), as to children, for his people were but children in moral and spiritual development. By learning the things they were not to do, they could finally comprehend the things they should do, and in the doing they would grow into an ever-increasing understanding of the inner living law.

This is the import of the Ten Words:

The first contains the kernel of Monotheism.

The second recognizes God as Invisible Presence.

The third maintains reverence for God.

The fourth requires that a definite time be set apart for the refreshment of man’s mind, soul and body.

The fifth insures a happy fireside.

The sixth holds all life sacred.

The seventh, the sacredness of sex.

The eighth holds sacred the property of others.

The ninth, the name of others.

The tenth goes to the depths of the inner nature, and keeps the heart free from greed and lust—the root of all evil.

Upon this foundation the Hebrew commonwealth

was laid and from it are deducted these three important principles: “First that reverence for God and acceptance of his authority is the basis of a free state; second that the general laws of the social order are very simple, though their application may be diverse and complicated; third that for a peaceful and a free people acceptance of these laws is necessary, and in a free commonwealth they must depend primarily for their support on the conscience of the people themselves. History has proved these principles to be the foundation of all true governments.” (Abbott.)

The important point is that these basic principles which Moses formulated and gave the world are ever-living, ever-growing principles of life. Basil King says of them: “All other systems have reached the end of their development and stopped. That to which Moses gave the initial divining power can never reach the end of its development. . . . It is perpetually arriving at something higher. The stages of its growth are like the seasons of a climbing vine—a winter of pause is followed by a summer of new impulse. . . . It draws from an inexhaustible supply, and puts its sustenance through an ever-strengthening process of new life. It can never become static. The principle that Moses saw and gave his people makes for perpetual unfoldment.”

(Note: The Book of the Covenant, Ex. 20-23, is the oldest *book* in the Bible. With it begins the real history of the Israelites.)

Give and Live

Imagine the rose saying to itself: “I cannot afford to give away my beauty and sweetness; I must keep them for myself; I will roll up my petals without my fragrance.”

But behold: The moment the rose tries to store up its colors and fragrance and withhold them from others, they vanish. They do not exist in the unopened bud. Only when the rose begins to open itself, to give its sweetness and its life to others, are its beauty and fragrance developed.

So human selfishness defeats its own ends. He who refuses to give himself to others, who closes the petals of his charity, and holds the fragrance of his sympathy and love, finds that he loses the very things he tries to keep. His finer nature becomes atrophied. . . .

If you refuse to give, you will soon cease to enjoy that which you have; refuse to love, and you lose the power to love and to be loved; withhold your affections, and you become a moral paralytic. The moment you open wider the door of your life, and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.—*Selected.—Unity.*

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